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SUNDAY MEDITATION MARCH 19, 2000

Group question: The question this week has to do with the discipline of the personality. We wonder what that might mean and how we can utilize it in our daily lives. Does it have more to do with how we respond to the things we do in our daily lives? Does it also include what we do in our daily lives? If, for example, we had six times during the day that we did meditation and prayer would it be a discipline of the personality in the positive sense for us to do these six meditations with a welcoming, relaxed, happy, open attitude, or would we still be exercising disciplines of the personality if we did it grudgingly or if we occasionally forgot? What exactly is the discipline of the personality, and how can we use it in our spiritual life?

(Carla channeling)

We are those known to you as the principle of Q'uo, and we greet you in the love and in the light of the one infinite Creator. It is our privilege for us to join your circle of meditation. We thank you for the beauty of your vibrations and the keenness of your desire to seek and know the truth. As always, we ask that those things that we say be tested by your own discrimination so that you keep only those things which seem helpful to you and release the rest from your memory.

You ask this day concerning the discipline of the personality. We are most glad to speak to you on this subject but, as is often the case, we would like to

place this question in the context in which we see it, for this question is a question concerning what this instrument would call work in consciousness. This work in consciousness is a function of the indigo-ray or pineal energy center and there are strictures upon the appropriate occasion for doing such work which we would like to look at.

As this instrument is at this time working in the project of creating a handbook for wanderers it has had a good deal of occasion to reflect upon the basic arrangement or pattern of the metaphysical universe. Each of you as a physical entity and part of the physical universe is a human being with goals and interests, habits and preferences. The world seems to do unto you rather than you unto it. In the metaphysical universe this same situation takes on an entirely different cast. Rather than things in the world having weight, it is the thoughts and the intentions, the desires and intensifying effects and the blockages of energy and relaxing or limiting effects of catalyst that bear weight.

The person who is newly awakened to the way the metaphysical universe works will need to make a dramatic and often life-changing shift in thought in terms of what is valued or prioritized in the attention from moment to moment as the seeker is going through her day. The things of the world call upon the very persuasive levels of the senses and the errands and chores and busyness of the day intrudes greatly upon this basic frame of mind with which

the person of the world goes about interacting with his environment. In terms of the metaphysical universe the everyday experience becomes the hallowed and greatly valued grist for the mill, as the one known as Ram Dass put it. And when one considers the same chores and concerns one is looking not simply for the completion of a list of things to do but also a way of going about the doing of these things that is informed and energized by the manner of being which underlies and undergirds the everyday experience.

It is in this regard that the discipline of the personality can come into play. However, it is important to note that the energy system of the mind, body and spirit of the complex of energies cannot be manipulated beyond certain limits. That is, if there is a blockage in the lower three energy centers, which have to do with survival, the way the self regards the self [or] relates to other entities one at a time, and the way the self relates to the groups of third density, such as the work environment and the family, then the power of the one infinite Creator that enters the body in infinite supply cannot come into the heart center with full energy. There are many ways to distort or block or confuse these lower energies.

The most likely culprit in the root-ray or red energy center is the self's basic opinion of the self as being either a deserving portion or an undeserving portion of the creation. Those who are harboring depressed thoughts and thoughts of suicide, for instance, will block almost all energy coming into the body system. Those with intense sexual cravings or with other ways in which the self has distorted the energies of sexuality and survival can also substantially block and hinder the life-force from moving into the body energy system and rising to the heart. Each of you knows already too well the difficulties of the orange and the yellow-ray energy centers, as the conversation before this meditation expressed eloquently. Each is working with the concept of self, with the concept of self in relationship, and with the concept of self in groups, in ways that distort and filter that energy. And each, being unique, is doing that distorting and partial blocking in her own way. And, therefore, each has what this instrument calls a knot to untangle that is unlike anyone else's knot, has the confusion to unravel that is not precisely not like anyone else's confusion.

And while these processes are going on it is not wise to attempt to work in the higher energy centers. This means that there are many times in each day where remedial and centering work in balancing the lower energy centers and clearing them is called for. There is not the work that is done once and then left but, rather, the metaphysical housework of clearing and re-clearing and re-clearing, cleansing and cleaning the energy centers, encouraging them by various means to be crystallized, balanced and energized so that more and more energy can be taken in and processed and transmuted as the energy moves up the energy system of the body. Each then must determine, daily, hourly, if it is an appropriate time to do work in consciousness. If it is an appropriate time to be looking at the discipline of the personality. Now that we have expressed our cautionary hope that each will refrain from doing such higher energy work until full energy is pouring into the heart we can take into consideration the discipline of the personality.

As a background to work in consciousness in general it may be noted that that energy which is called the rising of the kundalini is an energy placement that is heavily dependent upon the intensity and purity of desire and the type of desire that you as a soul or spirit are naturally and inherently feeling the need to express. In other words, there is energy entering the bottom of the energy system, coming up from the feet and into the root chakra and moving from there upwards. But there is also the inner light of the one infinite Creator that is called into the energy system through the gateway of intelligent infinity through the violet ray and into the green, blue and indigo energy centers. Work in the discipline of the personality is indigo-ray work. And it is facilitated greatly by persistent daily work on one's desire. For the more intense that desire the more powerful will be that energy moving through the gateway to intelligent infinity from above. And the more powerful will be the pull that pulls that energy up from the root chakra and to the meeting with that inner light that is called by the metaphysical worker in consciousness.

What one hopes for from the energy system in this regard is to have an intensification of the full power that is coming into the heart meeting in the indigo-ray center, and this is a goal which cannot be followed as a goal but, rather, lived as a process. For, again, this will not be work that is done once and

never again. This is in no wise a work that after one has done it one may rest upon one's laurels. Rather, this is a continuing effort throughout the incarnation.

Now, let us look at the concept of the personality, for this is what one is attempting to discipline. It is our feeling that the personality shell is an artifact of the incarnation in which you are now enjoying existence. This personality shell was chosen carefully by you, picking from the gifts that you had worked upon in previous incarnations, choosing areas of weakness that would give dynamic to the catalyst that was desired for learning the specific lessons that you chose in this particular incarnation. It is not to be considered a real being but, rather, the outer shell of a being that is infinite. It is a face to meet the faces that one meets in the physical illusion, a voice to meet the voices, a way of thinking to meet the ways of thinking that one meets. Those of the Eastern religions tend to look at this as a fundamentally unreal entity and see the self as unreal. We note that this is, to us, a somewhat simplistic diminution of the actual situation.

However, we would agree that the ego is a good term for this personality shell and may be seen to be subject to the suspicions, shall we say, the justified suspicions of the spiritual seeker. For this personality shell is a collection of gifts, challenges, limitations and biases of all kinds which then is taken out of one's control, for the most part, while one is young in years and given a thorough enculturation from parents, teachers and others in authority during the young years of the incarnation. By the time the entity awakens spiritually and resolves to take responsibility for the self this personality shell has become huge. It seems very real. It seems to be indestructible and almost impossible to change in many ways. This is a semi-permeable illusion.

There is complete free will to alter the distortions of the self. It is simply that there is tremendous resistance to change from this personality shell. The value of the shell is that it is as the user interface between the self and the catalyst, those faces that meet you face, those thoughts that meet your thoughts, and so forth. It gives you a place to start. It gives you preferences and biases to begin with. It gives you, shall we say, the abode that is as the haven where the precious self within rests in potential, waiting for the opportunity to come forth.

Now, each of you has undoubtedly noted throughout your experience that bits and pieces of this personality shell will fall away, sometimes for clear reasons, sometimes for no apparent reason, at a certain point within the incarnational experience. This instrument has called this the subtraction process, and many have thought of it as the refining fire that tempers the self. One could see the action of catalyst and experience on this personality shell as that of the sculptor who skillfully or awkwardly is attempting to create a new shape out of the block of stone that is the personality shell. There is a far more vital and authentic being resting within this relatively non-vital shell. Consequently, the spiritual being within the worldly incarnation is as the mine of precious stones which has been overlaid with dirt. It is a wise and protective measure, given the circumstances of incarnation. This mining, then, can be seen as the discipline of the personality. The careful, slow, almost scientific excavation of the authentic self from the jagged edges and roughness of the personality shell is the goal of the worker in consciousness who is attempting the discipline of the personality.

Each personality will have significant areas where the self can see that there is metaphysical work to be done. This instrument, for instance, cyclically moves into an attitude of self condemnation because of its tendencies as a personality towards clothing itself in many, many varieties of outer skin; one layer of clothing after another is seen to be acceptable and then not acceptable. There is felt to be the energy given, for instance, as this entity has recently done, to the achievement of an Easter dress and hat because of this instrument's tendencies to think along the terms of appearance and wishing to have the clothing that it would prefer.

However, simply cutting off the self from the purchase of the clothing can be seen only to be working on the surface of the personality. In disciplining the personality it is far more telling if the worker in consciousness can see into the fear and the unworthiness, these being indigo-ray energies that are distorting the entity towards achieving further changes of clothing in order to defend the self and create that feeling that the self is in some measure of control. Each entity will have deeply personal areas where the energy is drawn and leached away from metaphysical pursuits and it is to these rough places of the personality that the worker in

consciousness will go in thought, not to condemn the self, not to attempt with the knife to excise surgically parts of the self, but, rather, to see these places as places where the earth is covering the jewels in such a deep way that the focus of service and learning is shifted to trivial concerns.

In no wise do we recommend that entities simply cut out those activities which the self considers beneath metaphysical notice. Rather, we would encourage each to come into a vision or an attitude concerning the self that—we offer this instrument the phrase, “My funny valentine.” We find the words to this song very pointed in this regard. “My funny valentine, you look so laughable, unphotographical. You’re my favorite work of art.” This is how you may see yourself as a spiritual entity. As a funny, but very, very sweet work of art. Each entity in incarnation, especially in third density, is a puzzle, a mystery, and an enigma with funny quirks and uncommon lapses that don’t seem to add up to a totally sensible human being, and, yet, with all of the preferences and biases and funny places yet still each of you is a beautiful and perfect sublime complex of vibrations that is unique and most beloved by the infinite Creator.

When you can have this attitude towards yourself, rather than a condemnatory or a judging attitude towards the self, this in turn frees the self to be the self without apology or guilt. And at the same time it frees the self to begin to consider where lies love in the personality and where lies fear. For fear is part of that dirt that covers the gems of the true and authentic self. What you are doing is panning for gold in a way. You don’t want to take great chunks of your self and toss them to one side. You might miss a gem. You want to take a sieve and sieve each part of that earth, gazing at all that is you to see where the glimmer of treasure truly is. And as you sieve and discard the earth, you do not judge the earth but, rather, thank it for protecting that authentic self and offering it a haven within incarnation which is relatively safe, no matter what the outer circumstances, difficulties or tragedies in a worldly sense that the self may be going through.

We feel that this is sufficient material to begin this consideration and would at this time transfer this contact to the one known as Jim for further questions to refine this subject or anything that remains to be discussed at this working. We leave

this instrument in thanks, love, and light and would now transfer to the one known as Jim. We are known to you as those of Q’uo.

(Jim channeling)

I am Q’uo, and greet each of you in the love and the light of the infinite Creator through this instrument. At this time it is our privilege to offer ourselves to speak to any further queries which those present might have for us. Is there another query at this time?

Carla: I would like to give the instrument a chance to ask any further queries on this topic since he is the one who brought it up. He can just ask it mentally and you can respond.

I am Q’uo, and we are aware that the one known as Jim will need to read that which we have given before further questions are offered. Is there any other query at this time?

Carla: Well, just to follow through the example of me with my clothes, would the discipline of my personality in this regard, then, be looking at this habit and this preference and seeing the energy that is caught there in a metaphysical sense rather than making a move to change my behavior? Would that be a discipline of the personality?

I am Q’uo, and am aware of your query, my sister, and we find that you are, indeed, correct in that when one is assessing the metaphysical treasure, the metaphysical value of an activity, an action, or a thought then one is beginning to build the foundation of that which shall, in total, for the entity become the discipline of its own personality. The personality in each instance, then, is offered an expression of itself in a fashion which allows for the understanding of the metaphysical nature of the action to be expressed. This is to say that all thoughts, and actions, words, and deeds may be assessed for the metaphysical quality that they offer to the individual. Thus, the entity in each instance is attempting to concern itself with those things which have value or growth. The metaphysical nature of each expenditure of energy is assessed and further expenditures of energy are arranged according to those qualities which the entity feels will help in personal growth.

Is there a further query, my sister?

Carla: So what I am hoping for when I am working on an area of my personality is that as I see into that area that I will have less and less to tie myself to that expenditure of energy. But is it also a discipline of the personality to go ahead and cut off the clothes-buying, in this particular instance, or is the metaphysical work best done by doing the thinking about it and then allowing spontaneous subtraction to take place?

I am Q'uo, and we are aware of your query, my sister. The expression of the discipline of the personality would be in that area where you felt there was the greatest potential for personal growth in the metaphysical sense, springing from your decision concerning purchasing or not purchasing further clothing. One may, for example, feel that there was growth potential in further purchases for they would add to the sense of worth for the self. Or one may feel that the metaphysical value would lie in the area of reducing the purchases or further purchases in this area would be felt to be of no value in the metaphysical sense. That is, there would be no increase in the sense of the worth of the self in so doing. This would depend upon the personality that was involved in such a purchase and how this entity viewed the self, the clothing, and the interaction of the two.

Carla: So you are saying that it isn't that one way is the right way, but that this is an area of play where we can make holy play out of improving ourselves or becoming more true to ourselves?

I am Q'uo, and we find that this is, indeed, correct, my sister, for it is the intention with which the activity is undertaken that determines its value in the metaphysical sense and the discipline of the personality would be that activity which the entity determined to be of metaphysical value.

Is there a further query, my sister?

Carla: One more. So if, for instance, we decided to be more disciplined about how much time we spent in formal meditation or offerings of some kind, what would make it a discipline of the personality would be the reason that we undertook such expenditure of energy. Is this correct?

I am Q'uo, and this is correct, my sister. Is there a further query, my sister?

Carla: No. Thank you.

I am Q'uo, and again we thank you, my sister. Is there another query at this time?

T: Yes. I mentioned earlier that I had an insight into my own possible motives, justification, or whatever, for certain service to certain people in my house, and it seems that part of this is ego or control factor on my part as much as wanting to help. I would like your comments on this type of thing when one undertakes a service and there are ulterior motives or things possibly of the personality that causes you to undertake this, that might not be the purest of motives.

I am Q'uo, and we believe that we grasp your query, my brother. In the situation of which you speak the underlying quality that is of significance is the intention upon your part is to be of service in an overall sense. This is to say, that the actions and attitudes employed with the desired end in mind ...

(Tape change.)

I am Q'uo, and am again with this instrument. We shall continue. That situation of which you speak is one [in] which each entity involved is deemed to have a stake in the outcome of the endeavor. That is to say, that each entity will benefit from the action which has been undertaken, with the hope that the overall effect, then, will be for the growth of each entity. There may indeed be, as you have stated, certain hidden desires or portions to the agenda that one will be happy to see occur, yet we suggest that the overall desire for the benefit of all is the overriding consideration in this situation.

Is there a further query, my brother?

T: No. Thank you.

I am Q'uo, and we thank you, my brother. Is there another query at this time?

(No further queries.)

I am Q'uo, and we are also most grateful to each who has gathered here on this day and we would remind each that we are with you in your own meditations to aid in the deepening of your meditations. If you would ask us to join you there we would be most happy to do so. At this time we shall take our leave of this instrument and this group, leaving each, as always, in the love and in the light of the one infinite Creator. Adonai, my friends. Adonai. ✨